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**KARUKKU: REFLECTION OF THE INNER SELF**

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**Abstract:**

*In the current global research landscape, the subject of subordinates has become a common word in common usage as well as in many disciplines other than literature. Literature, on the other hand, expresses life in relation to social reality. Literature is the expression of society". Literature itself is the embodiment of life and life is a social reality of society. A writer, a member of a society, is influenced by a particular social status and receives recognition and reward to a certain extent by the society. While it may benefit them in a way: it clearly helps them shed light on the suffering and difficult path that the oppressed must take. So this article focuses on the voices of the voiceless by making their voices heard in the outside world. In Karukku Bama, she testifies about her life circumstances and recounts her feelings with this short article. In a world where issues of human privilege receive dangerous attention, literary descriptions of the experiences of demoted groups have taken on enormous implication. Modern Dalit literature in India poses the challenge of highlighting Dalit experiences of discrimination, inequality, violence, injustice and poverty. Dalit women have faced a lot of violence and harassment from men and are inferior to men. They do not receive the right money for their work. The men received a lot of money while women received meager wages for the same work. In many places landlords often harass Dalit women, scold them with malicious words and mistreat them. It was only because of their families and children that they suffered this kind of bad behavior. Bama predicted that the Dalit should become independent from society; prisons are built in this way people fight against the power of slavery and segregation. In Karukku, Bama describes his anger at the fierce hopes of the Dalit they are still grieving the abuse and injustice. Dalits are abandoned and live in a state of enslavement. Despite their pain, suffering, injustice and the struggles they must wage to elevate their status. Dalit seek to redefine their position and transform their character in Indian society.*

**Keywords:** *Dalit, Sufferings Discrimination, Struggle, etc.*

Dalit's works are stories of trauma, suffering, rebellion, chaos, and social progress. Trauma is not only a disastrous consequence but also a mystery of survival. So Bama's writings deal with rebuilding yourself after a traumatic impact. This article seeks to acknowledge key issues including Dalit history, colonialism, social exclusion, poverty, gender and caste, slavery,



religion and specialism especially Bama Karukku. This novel tells the process of making Bama from an ordinary city girl to a Dalit woman who is dedicated to fighting for the cause of the Dalit community. His disagreement with formal faith and his return to society formed the critical nerve of this work of fiction. It is an attempt to break the current norm and explore alternatives for shaping one's personality. He is a witness to crime and suffering and thus exposes the reader to victimization. Once the truth is revealed, compensation and justice are needed. As witnesses, we need to make changes.

Today Dalit's voice was recorded very well on international and national fronts. That is, Insurrection in modern times means subversive spirit in these questions, the dominance of Brahmin ideology and This subversive spirit is concentrated in Bama's writings. East Bama the most famous tamildalit novel writers own credit for writing about first tamildalit women Memoir. She created works of great value in terms of gender, caste and marginalized members of society. Bama represents the overthrow of power control speech from the hands of the masters of the oppressive caste to Dalit masses. As Dalit, she concentrates Dalit problem with intense Dalit Consciousness. Bama's expression of literary consciousness is what is marked by the transformation of the untouchables awakened into a stately Dalit Consciousness. That's it, subverting Dalit consciousness inspires other Dalits Create their own "room". Bama constantly emphasizes the importance and necessity of education in the life of Dalit people. Karukku is evidence of the social behavior of the upper classes. Bama urges for the empowerment of her community. In her writings, she celebrates Dalit women's life, resilience and creativity. As a result of her humbling experiences as a Dalit, Bama realizes that through the right type of education, the whole community of Dalit can be empowered and can gain human dignity. Karukku is a call to Dalits to liberate them from bondage based on caste, religion and she has a great faith in education as a possibility for deliverance from exploitative social structure.

#### **Karukku - Reflection of the Inner Self:**

This autobiographical story, bearing witness to a life, must be considered as another literary genre to be seen as a testimony to truth, a social criticism as well as a structured literary story. Carefully structured and well written and as highly regarded as any work would be an influential novel. Karukku is about a Dalit Christian woman who realizes that her Christian identity is heavily influenced by her Dalit identity, and that she must fight against discriminatory practices both within Church and home, and it was all the more difficult because she was a woman. Karukku is also a very different kind of book, almost regurgitating a new form. The narrator continually returns to different events in her life from different angles. In her introduction, Lakshmi Holmstrom came up with the idea that Bama groups the events of his life "according to different themes, for example work, play and recreation, education, faith, etc." (P. vii). It is almost like observing the ripples that occur when some stones are thrown into a pond. Every time Bama thinks about his life, new ripples form and rush to the surface of his life, forcing him to value a larger part of his life than the impact of a single incident on him - even will. Her life as a Catholic Christian girl and woman is arbitrated by the fact that she is Dalit. On the other hand, his growing awareness of his Dalit identity marks his adventures in the Church, and incorporates his reconsideration and reconstruction of the meaning of devotion to God and the role of faith and belief in his life. Thus, this is a work



that charts the storyteller's growth and education, from childhood and innocent faith to adulthood and an understanding of the ways of the Church and the world for her ways. The narrator recounts her life at a particular climactic moment in her life, after her release from the convent, and she reflects on various events and how they shape the contours of her life and impose on her understanding of herself and her society, relationships and political consciousness.

Bama's writing thrives on simplicity and, oddly enough, for someone traditionally considered illiterate or even profane, she often presents her arguments straightforwardly. Bama also talks about her grandmother in chapter two, where she also describes how her grandmother was treated and disrespected by the family she worked for. These were the continuous and far-reaching results of the events and actions her grandmother experienced that indirectly influenced, emphasized, and strengthened her inner feelings. Bama's technique remains remarkable as she continues to describe all the hard work she did as a young girl to supplement her family's income. She then expressed her thoughts on the exploitation of the Naicker tycoons and Nadar merchants. She also talks about untouchability as a strict set of rules she has learned to follow in her life: "When I worked for Naickers, I knew that I could not touch property or personal belongings their victims; I should never go near where they live, I should always stay away."

Education can only be a dream for the Dalits. After a speech about hard work and untouchable people, she turns to the subject of her convent school, where she was not required to do this kind of work: "I ate and studied; that is all". Not that she learned to despise manual labour, but during the holidays, she says, "I did all the housework that usually fell to me." She then expressed her joy and said how much she loved the intense physical work. She later said that this hard work did not improve the lot of the Dalits but became a factor of survival. In addition, this also shows discrimination between men and women, even with this worthless salary. She points out that her community is cheerful and seems to accept this difficult life uncritically, while gently pointing out that high society cannot exist without work that the community will bring to them. Bama ends on a pessimistic note, pointing out that even children are sent to factories to work rather than study. Their only hope is to escape the vicious cycle of exploitation, by escaping the heavy workload imposed on their children. . This chapter establishes from the outset that the book is a series of reflections by Bama on his own life from childhood until his release from the monastery. This chapter focuses on Bama's experiences in the divine order founded by a woman who loved the poor and the humble, who educated the children of the poor and helped them in life. However, the monastery operated indifferently. She evaluates the monastery from this perspective and finds it flawed and insensitive. She sought a luxurious lifestyle instead of the poverty that the Church condemned and the poverty she had experienced in her life. She talked about the sumptuous, rich, hearty meals and the scale of the buildings. The Church seems to have moved away from the material realities of majority community life. She didn't feel like she belonged there like in an upper-class house. On top of that, the monastery has an extremely high hierarchy, almost like the society outside. She realized that the world resided in the Church and that serving rural society and the poor was not the prerogative of nuns. The Church valued the wealth and influence of the upper class. Even the school attached to the monastery is no better, Bama said. More



importantly, Bama's analysis of the vows of poverty, chastity, and obedience that nuns must take separates them from the realities of everyday life and “puts them aside, as if they belonged to another world”. The monastery is cut off from the world around social reality and there is no understanding or sympathy for the poor. The nuns were “trapped in comfort.” Bama was especially upset with the vow of “obedience,” because it was used to control the nuns, keeping them submissive even in the face of injustice or insensitivity to their own commitments. Surname, Bama was forced to serve the rich and not the poor as she wished, because she had to learn obedience and faith. What Bama discovered in the Church was the difference between what is professed and what is practiced. As she said, the training the nuns received had nothing to do with the lives they would later live. If nuns have difficulty fitting in, they are told that they do not have a vocation. Bama firmly believed that the Church had no connection with the reality experienced in India; the government has “brainwashed people who study abroad in Europe and America”. The monastery not only ignores the existence of Dalits but also speaks about them in a derogatory manner. After serving in one school for three years, Bama changed schools five times in one month. Then, after five months at a school for rich children, Bama left the convent for a socially unjust and difficult world that she had hoped the Church would work to alleviate. The reflection focuses on and speaks to the authority of the Church over her nuns and how the Christian principles that promote good works of the Church are used to coerce and rule over those who have received orders saint to serve the Church and the people. She debunked some of the views of other nuns about Dalits and felt agitated by the spread of morality in the Church and the inability to serve people from within.

Bama's *Karukku* is as much about the writer and his perception of the Church and his interpretation of the hardships endured by his people as it is about his Dalit community. His gender and religion are additional factors that explain his feelings of marginalization as a Dalit. She writes as a Dalit woman about the experiences of Dalit women in her community and calls for women to triumph by articulating their identities towards independence. Her gender complicates her Dalit identity just as her Dalit identity obscures her position as a woman and a feminist. *Karukku* is a groundbreaking work that explores the various aspects of exploitation of the Dalits, especially the Paraiyars in Tamil Nadu, both within and outside the Church. An important point in the conversion of Dalits to other religions is that they often convert as a whole community, as a caste living in a certain place. So, their caste identity was unfortunately reflected in the new religion. Unfortunately, high-caste converts seem to carry their caste attitudes into their new religious identity. So, caste practices and prejudice are found in all religions in India. Neither religion nor legal and constitutional intervention seem to provide answers for the Dalits. In fact, the Bama community was outraged for some time after the book was published. *Karukku* created a stir in Tamil literary circles after its publication, though it marked a new era in Tamil Dalit society by bringing the voice of the voiceless out. So, Bama uses the local Tamil dialect instead of the official text which can be easily understood. Bama explored something completely new by using popular and colloquial language as a means of storytelling and even argument, rather than just narration. It marks a boundary by breaking the rules of grammar and spelling in writing, eliminating words and joining them differently, requiring a new and different kind of reading. The style she adopts is extremely difficult to translate into English due to her corpus method of writing.



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